

A brief and pleasant
discourse of duties
in Mariage, called
*the Flower of Friend-
shippe.*

Imprinted at
London by Henrie
Denham, dwelling in Pa-
terster Rowe, at the
signe of the
Starre.

A. no. 1568.

Cum priuilegio.



of



tue
fro
dec
wit
anc
sim
no
my
you

To the Noble and most
Vertuous Princeſſe, Eli-
zabeth, by the Grace of God,
of Englande, Fraunce, and Ire-
lande Queene, defender of the
*Faith. &c. Be long lyfe, quiet
reigne, and perſite
helth.*



WHEN I CON-
sider, moſte noble
Queene and Soue-
reigne, that wyth-
in your Maieſties
ſacred breſt, wiſe-
dome, adourned
wyth Noble ver-
tues, is only harbored. From whence, as
from a pure Fountaine, doth flowe, the
deedes of a Noble hart, waying there-
withall, your Maieſties highe dignitie,
and the lowneſſe of my eſtate, with my
ſimple ſkill: I ſtoode as one diſmayde,
not daring to aduenture to put thys
my baſe ſtyle to the hearing cyther of
your maieſties reuerent eares, or to the
A 2 iudge-

The Epistle

iudgement of your skilfull eyes : so
well otherwise, with the learned labors
of more excellent authors satisfied. Yet
dailye perceyuing the clemencie of
your hignesle most noble minde, con-
ioyned with so high an estate of Soue-
reignetie, and noting your Princelye
curtesie, and, as it were, a heauenly hu-
militie matched with the great know-
ledge, graffed in the roote of your Ma-
iesties royall hart, I was by this, though
before discouraged, boldened to pre-
sume so farre, as humblye to offer thys
my simple present vnto your High-
nesse, expressing my good will, which
of my fruitelesse Garden, and barraine
foyle, haue founde out thys fragrant
Flower of Friendship, crauing the only
accepting of the same no otherwise,
than that Noble *Alexander* of *Macedon*,
who greatly esteemed the poore Poëme,
giuen him by the Philosopher *Pirro*,
Or *Antoninus* the Emperor, that cōside-
ring the giuers good will, highly regar-
ded a fewe simple Metres offered vnto
him. Wherefore, redoubted Soueraine
ô noble

Alexander

Antonin°

Dedicatorie

o noble *Alexander* my hope is, for that,
in the person of your Maiestie, are as-
sembled the rare vertues, not onely of
those Princes, but of many others, you
wyll amongst the Noble presentes of
more higher estate, receyue these fewe
simple lines, as from him, that conti-
nuallye prayeth for the long
and prosperous continu-
ance of your Maie-
sties happye
reigne.

*Your Maiesties most humble
Subiect, Edmund
Tilney.*

A



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¶ A brieft, and pleasaunt
discourse of duties in
Marriage.



HAT TIME
that Flora hadde
clothed the earth,
and bzaunchesse
of the newe sprin-
ging trees, with
leaves of liuelye
greene, and being
as it were in the
prime of hys de-
lightes, had garnished the pleasaunt fields
a newe with fragrant flowers, early on a
morning, when Phoebus also had spreade
abzoade his blissfull rayes, and comfortable
beames, I with a friende of mine, called
Maister Pedro di luxan, deuised how to
enioye some parte of that delightfull sea-
son, and in the ende concluded to walke,
and range abzode in the fieldes, and plea-
saunt groues, where we were not onelye
partakers with y^e swete recording birdes,
in the wonderfull woorkes of the almygh-
tie;

The Flower of

tie: but were thereby also occasioned, to glorifie the Creator thereof. Thus consuming the time, till it was nere none, and when the Sunne began to waxe somewhat warme, we determined to go from thence, vnto a wortheie Ladies house thereby called the Lady Iulia, where we might rest vs the heate of the day. And as it chauned, we came in very good time. For euen as we entered the Ladies house they had newly washed, & were ready to sit downe to dinner, where we founde a ioyfull companie assembled togithers, both Ladies, and gentlemen, amongst the which, was Madame Iulias daughter, called the Ladie Isabella, a very faire gentlewoman. There was also y^e Lady Aloisa with manie other Ladies, and their lincked Mates, beside M. Lodouie Viues, and an olde Gentleman called M. Erasmus, of whome after we had taken acquaintance, and vsed such courtesie as y^e time, and place required, we sate all downe orderlye to dinner, where there was such excedding chere, such pleasant talke, such melodie, and such swete cheering of y^e Ladies, that it was a worlde to

Friendship.

to to see how mery we were. And being thus
in our pleasures, the Lady Iulia deuised w
the company in what pastimes we should
spende the after noone. Some lyked well
of carding, and dicing, some of dauncing,
and other some of Chestes, all which were
condemned by the most parte, who allea-
ged that those Pastimes were not aun-
swerable to the tyme of the yeare, but
moze meete for Christmas: and therefore
suche game were fittest, y might be vsed
abrode in the fieldes, as bowling, shooting,
& such other lyke. But M. Pedro nothing
at all lyking of suche deuises, wherein the
Ladies should be left out, saide, y he wel re-
membred how Boccace & Countye Balti-
zar with others recoūted many proper de-
uises for exercise, both pleasaunt, & profita-
ble, which, quoth he, were vsed in y courts
of Italie, and some much like to them, are
practised at this day in the English court,
wherein is not onely delectable, but plea-
sure toynd with profite, and exercise of
the wyt. With that all the whole assem-
blie, both Ladies, and Gentlemen, desired
him, for that they were unskilfull in those
deuises,

The Flower of

*Maister
Pedro de-
scribeth the
pastime.*

*The dis-
cription of
the Arbor.*

deuises, hee woulde put some one of them
in vze, which he best liked off, and they all
woulde be obedient to his determination.
At the first he vtterly refused it. But in the
ende at their often intreaties, he aunswere
d, that he would doe his diligence. So in
haste the table was taken awaye, and the
companye hauing washed, the Ladies
wythdrew them for a whyle into their
Chambers, at whose returne we went all
into the Garden, a place meruellous de-
lectable, wherein was a passing faire ar-
bour, at the entrance wherof, on eache side,
sprong vp two pleasaunt trees, whose
greene leaues muche delighted oure eyes,
and were supported wyth two statelpe
pillers, curiously painted with diuers de-
uises. All the whole arbour aboue ouer
our heades, and on eche side was powdered
with sundrie flowers, and wrethed about
wyth the swete Brier, or Eglantyne, be-
twene the braunches whereof the chere-
full Sunne layde in his beames, here and
there, so that the heate did not molest vs,
neyther did the Sunne want to chere vs.
What shall I saye: It might be called a
terrestrial

Friendship.

terrestrial Paradise. And when the whole
companie were orderly marshalled by M.
Pedro on the benches, which were trimly
set with Camamile, and Daisies, he ga-
thered from the top of the Arbour, three,
or foure bzaunches of Roses with their
greene leaues, whereof he wreathed a
garlande, and demaunded of the whole
companie, if they woulde consent to his e-
lection, and obey whome soeuer he did
chose for their Soueraigne, whereto they
all aunswered that they would. And then
turning towarde the Ladie Iulia, sayde,
that he in the name of them all, for sun-
drie respects presented vnto hir, that gar-
land, and therewith the soueraigntie ouer
them for y^e daye. And when he had set the
same vpon hir head, said, that wheras they
had willed him to deuise their pastime, he
thought it best the companie being so apt
for the purpose, they shoulde by course ey-
ther rehearse some pleasant stozies, or de-
bate vpon some such matter, as the Ladie
Iulia their soueraigne should commaund.
And my opinion is, quoth he, forasmuch
as euerye thing sheweth nowe a certaine
naturall

*The Ladie
Iulia chose
soueraigne*

The Flower of

Plinie.

naturall amitie amongst themselves, yea, the trees, sayeth Plinie, hath a naturall instinct of friendship, the sweete flowers, the pleasaunt herbes, declares the same also, that we intreate somewhat of friendship, and bicause no friendship, or amitie is, or ought to be more deere, and surer, than the loue of man and wyfe, let thys treatise be thereof, wherein I woulde the duetie of the married man to be discribed. For the knowledge of duetie is the maintenance of friendship. All the companie commended Maister Pedro for this pleasant deuise, & the Lady Iulia standing by, sayd, that forsomuch, as the soueraignetie, though not with hir will, was committed vnto hir wpth consent of them all, and due obedience promised, I like well, quoth shee, of thys which Maister Pedro hath already deuised, touching friendship, and duetie of the married man. Wherefore, by the same authoritie, which I haue receyued, I commaunde you Sir, and turned hir towarde Maister Pedro, to performe this charge, which you haue deuised of the married man, not for that I thinke you to be

Friendship.

be a better busbande, than any of the reast
here. But because we being yet wholly ig- Maister
norant in this kinde of pastimes, you Pedro is
may, as the principall authour thereof, in comman-
struct vs in the whole circumstance: and ded to des-
again, being so well languaged, as you cibe the
are, we shall haue good spozte, to heare maried mā
you interlarde our Countrie speche with
some Spanishe trickes. As I doe, quoth
Maister Pedro, vtterly denie to be the au-
thor of these pastimes, which haue long a-
go bene else where practised: so might I
right well excuse my selfe, both for want
of skill, and also of good vtterance. But
for that I haue in the name of all the rest,
promised obedience vnto your L, I will
not be the first, that shall disobey. Where-
fore worthe Ladies, and Gentlewomen,
quoth he, if I doubted of your friendlye
iudgement, and beneuolence, I woulde
craue it at the beginning: but bicause your
good hartes and noble natures, haue bene
by pꝛoofe sufficiently tryed of mee, lettyn- Maister
g that passe, I will go bꝛiefly to my charge, Pedro be-
the Flower of Friendship, wherein I ginneth his
will first declare vnto you, the vertues of Flower of
the Friendship.

The Flower of

*The com-
mendation
of marriage.
Genesis.*

the matrimoniall estate, which, (setting
virginitie aside , as the purest estate) is
both holy, and most necessary. It is not vn-
knowne vnto vs Christians , howe God
the Creatoz of all things , made of the rib
of Adam his welbeloued Eua , as an hel-
per, whō Adam called bone of my bones,
and fleshy of his fleshy, so that the almightie
instituted this holye ordinaunce of matri-
monie in the blissefull place of Paradise,
when man was in his chiefest perfection:
and therefore , if antiquitie maye giue any
worthinesse , what is moze auncient than
this honorable estate, which God himselte
the founder of all ordeyned , and consecra-
ted: What is moze honorable , and praise
wo:thie, than this , that Christ with hys
mother in Canaan did not onely with his
presence make honorable , but also wyth
miracles did sanctifie the same : What is
moze iust , than to render that to oure po-
steritie, which we of our predecessors haue
before receyued : What thing is moze in-
humaine, than for man to contemne that
as prophane, which the eternal hath halo-
wed, and nature hir selfe belovetified: Christ
our

Friendship.

our Lozde commaundeth, that man shall forsake Father, and Mother, and cleave to his welbeloued spouse, and what is more holpe, than loue towards parents, which GOD in the commaundementes hath rewarded with the longnesse of lyfe, yet matrimony is preferred before y^e same. What is then more necessarie than matrimonye, which contayneth the felicity of mans life. the Flower of Friendship, the preservation of Reames, the glorie of Princes, & that which is most of all, it causeth immortalitye. I might here alleage a number of authorities in the commendation of mariage, aswell of auncient Doctors, and Fathers, as also worthe Philosophers, and graue learned men. But bicause you doubt not therein, and the State doth sufficiently commend it selfe, I let them passe, and will before I proceede any further, shew you the rites of diuers Nations, in celebrating this mysterie, whereof as some will make you to laugh, so other some are to be noted. As for the christian orders they are not vnknowne vnto you. Amongst the auncient Romaynes, as Cicero recozde, were

The rites of diuers nations in marrying.
The Romaines.
two

The Flower of

two kindes of mariages, wherby they had also two sortes of wyfes, the one more ordinarie, whome they called *Matrones*, the other were called *houfwyfes*, which were married by conioyning of handes, almost like vnto vs. These did they esteeme as their daughters, and had lyke inheritance of their landes, who bare the rule of their houses, and therefore called *houfwyfes*. But no accesse of h^e housband might be permitted vnto them. For on the *Matrones* begat they their chyldren. The *Babylonians* married their maydes without dowries in this maner. All their maides, which were to be married, were assembled in a place appointed, and placed orderlye the fayrest first, then the meaner sort, and last the foulest. The fayrest was giuen vnto him that woulde giue most money to marrye with hir, still paying accordyng to their bewtie, more or lesse, till they came to the foulest, & to them, that woulde marry any of those, was giuen parte of the money that was taken for the fayrer sort, paying accordyng to the rate, as they exceeded in foulnesse. The lyke maner also, was vse
amongst

[*The Babylonians.*

Friendship.

amongst the auncient Venetians, as sayeth *The Venetians.*
Sabellicus; an unhappie custome
was it, quoth the Lady Iulia, & likely that
the Flower of Friendship was but weak-
lye rooted betwene them of so slender ac-
quaintance, but I praye you tell vs, how
the indifferent sorte were married, that
were neyther soule, nor fayre, but louely
browne. Mary, quoth he, for such amongst
the Venetians, there was no money either
giuen, or taken, but were married for
naught. And so perchaunce, quoth a merie
gentleman, that stode by, called Master
Gualter of Caluene, were some of the fair-
est, as they be sometimes now a dayes.
I haue also read, quoth Master Pedro,
that in Fraunce, the maydens did chuse *The french*
their husbands in this sorte. The parents *men.*
called a number of yong men to a banquet,
whō they thought fittest, & him, to whom
the mayde gaue first water, by that signe
she chose for hir husband. In Mauritania, *The Mau-*
as sayeth Diodorus Siculus, there was *ritani.*
such store of women; & euery man might
haue fīue wyfes, and no lesse than thre,
which also after the death of their husbands,

W. J.

within

The Flower of

In the Isles of Canaria. Within one moneth eyther wyllingly buried themselues with him, or were perforce executed by the lawe. In the Isles of Canaria, there were contrariwise so many men, and so fewe women, that euery

wife might haue seuen husbandes, & could not take lesse than five. But I trust, quoth the Lady Aloisa, that those men were not so kinde harted, as to be buried with their wyfes, as the women in that other countrie were with their husbandes. I thinke not, quoth Maister Pedro, and I doubt whether those women of Mauritania coulde not haue bene contented to haue taried behinde their husbandes, had there bene no lawe to haue compelled them. Tush quoth the Lady Iulia, thys is farre fro your matter. What appertaineth thys to the Flower of Friendship? Lady, quoth he, I am not yet come to my purpose. But one worde more, and I will to my charge. The Chaldeans, that honozed the fyre for their God, had an easie custome. For whe they minded to marry, the Priest kindled the fyre in the good mans house, and both the parties touching it, were assured together,

*The Chal-
deans.*

Friendship.

gither, and when anye of them mislyked,
one of them quenched the fyre, and so were
they as fræ, as euer they were befoze. In
another Countre the Priest of theire I-
dols enioyed the first nightes pleasures of
the Wyde, as in Scotlande the Lorde of *The Scots.*
the Doyle, had the first frutes, of all the
Virgins, wythin his Lordship. A num-
ber of suche like customes, I could recite,
but I maye not spend longer tyme in those
trifles, and the Lady Iulia desireth to heare
of our friendly Flower, whereto now I
returne, and saye, that equalitie is prin- *What e-
qualities is
in marriage.*
cipally to be considered in thys matrimo-
niall amitie, as well of yeares, as of the
giftes of nature, and fortune. For equal-
nesse herein, maketh friendshynesse. Pita- *Pitachus
Mitylencus*
chus Mitylencus one of the seauen sages
of Grece, being demaunded of a yong
man, whome he should take to wyfe, aun-
swered, go, and learne of the childezen, that
play together, and they will informe thee.
For they had a game among them, where-
in they often repeated, take to thee thy
peere. Marry not a superiour, sayth Plu- *Plutarch.*
tarch. For in so doing, in steede of kins-
folkes,

W. y.

folkes,

The Flower of

Menander.

Licurgus.

Alexander

folkes, thou shalt get thee maisters, in
whose awe thou must stande, and a riche
woma, that marieth a poore man, seldome,
or neuer, shake off y^e pride from hir shoul-
ders. For Menander sayth, that suche a
man hath gotten in steed of a wyfe, a hus-
band, and she of him a wyfe, a straunge al-
teration, a wonderfull metamorphosis,
But Licurgus the law maker well consi-
dered that, when he ordayned that women
shoulde be married without dowries, so
that then they had nothing to be prowe
off, saue onely their vertues, which ought
to be accounted y^e chiefest dowrie. For that
which is more excellent, is to be preferred
before things of lower valour. Why then
for lack of substance, shall a vertuous wife
be repelled, or for want of welth, wise-
dome be reiected? Alexander, the great
monarch of the whole world, shewed his
noble courage in nothing more, than in
that he reiecting the ryche Barbarian
Quenes, vouchsafed to match with Bar-
cina, daughter of Arbaces, a poore gen-
tleman, but of noble parentage, wherein
not riches, but nobilitie adorned with ver-
tues

Friendship.

thus pretailed. Well, quoth the Ladie
Iulia, I pray you what is he now a daies,
that had not rather marrie a woman full of
money, wanting vertue & grace, than that
having vertues, lacketh money. For my
parte, it well lyketh me that equalitie, as
you say, be obserued, seing equalnesse cau-
seth friendlynesse. But I vnderstand not
this kinde of equalitie, wherein you seeme
to allow the greatest inequalitye y^e can be.
For Alexander being Lorde of the whole
worlde coulde finde no equall match, in
respect of his greatnesse. Much lesse Bar-
cina that was so farre his inferiour, both
in parentage, and substance. Not so farre
his inferiour, quoth Master Pedro, for
the great vertues, which abounded in Bar-
cina, and as I sayde before, the onely ry-
ches to be required in a woman, was in
all respects comparable to the great great-
nesse of Alexander the great, neyther did
she want sufficient parentage, and though
not a conquerour of the worlde, yet well
knowne to be proceeded from the conque-
rours owne linage, so that a vertuous wo-
man, being wise, and of good linage, wan-

The Flower of

teth no equalitie on hir parte to counter-
peise the greatest ryches, or treasure, that
any man can haue. For where vertue a-
boundeth, all good things doe flowe. And
to conclude, I say, that great regarde ought
the man to haue in his choise, that he may
leauē hys childe parentage, which being
ioyned to vertues maketh them persite.
Now for y equalitie in age, I say, consisteth
likewise in the inequality of yeares, but
not so much as the Philosophers, in times
past affirmed. For Aristotle by hys rea-
sons, woulde haue the man to be twentie
yeares elder than hys wyfe, bicause they
might leaue off procreation at one time.
Hesiodus the Greeke poet, & Xenophon
the philosopher, woulde haue the woman
fourtene, and the man thirtie yerres old,
so that there should bee sixtene yeares be-
twene them, bicause in that time, the man
should be best able to rule his houlde,
and the woman taken from euill occasi-
ons. Licurgus lawe was amongst the
Lacedemonians, that the men shoulde
not marry, before thirtie, and seauen yerres
of age, and women at eyghtene. What
maner

Friendship.

maner of equalitie is thys, quoth the Lady
Isabella, I woulde neuer marry, rather
than to take such old crustes, whose wyfes
are moze occupied in playstering, than in
enjoying any good conuersation. You say
truth, quoth Maister Pedro, neyther doe
I allowe it, yet maye I not condemne the
auncient philosophers. For in those dayes
men liued longer, and their natures were
much stronger. Therefore by likelyhood it
was at that time moze tollerable. But my
opinion is, that they differ not aboue foure
or fve yerres. After this match made, and
equalities considered, next followeth, to
loue, & to like well: For perfite loue knit.
teth louing heartes, in an insoluble
knot of amitie. Loue indifferent serueth
not, loue fayned prospereth not. There-
fore it must be true, and perfite loue, that
maketh the Flower of Friendship be-
tweene man and wyfe freshlye to spring.
This loue must growe by little and little,
and that it maye be durable, must by de-
grees take roote in the hart. For hastie loue
is sone gone. And some haue loued in post
hast, that afterwards haue repented them

*What loue
in marriage
should be.*

The Flower of

at leysure. Wee all seeke the sayrest, the richest, and noblest. But vertues are laide aside, and nought accounted off, we seeke to feede our eyes, and not to content oure eares. Why: quoth Maister Gualter, shal a man chosse his wyse with his eares. To chosse with our eares, quoth Maister Pedro, is to enquire of hir vertues, & vices, by report whereof you shall vnderstande hir conditions, and qualities, good, & bad. As for that, quoth Gualter, it bothe not. For the best of them all haue their faults, and if she be vertuouus, she will looke to be so honozed, that hir husband shall haue the more a do to please hir. And I remember, that a wise man, I knowe not hys name, being enquired of a friende of hys, with whome he should marry, answered, that he had beene married foure sundrie times, first with a sayre woman, who was so proude of hir beutie, that he was faine to please, and content hir, least she should dishonour him, the seconde verie riche, whose substance made hir so stately, that he was forced lyke a slaue to obey hir, the thirde was so vertuouus, that he was glad to

Friendship.

to honoꝛ, and reuerence hir, to keepe hir
still in hir vertuous goodnesse, the last was
of good linage, which so exalted hir sto-
macke, that she made him hir bondman.
Nowe chuse, quoth he, which of these
foure thou canst best content thy self. You
haue made a fayze reason, quoth the Lady
Aloisa, I neuer knewe that you were so
deepeley learned befoze, and all the Ladies
woulde haue driuen Maister Gualter out
of the arboꝛ. But father Erasmus sayde
that he remembred the lyke thing of A-
naxagoras, and therefore he was not to
be blamed, because he did but repete the
wordes of a Philosopher. What then,
quoth Maister Pedro, it is no parte of
my charge to dispraise women, but to
speake the best of them, and to plant the
Flower of Friendship betwene them,
and their husbands. Wherefoze, let loue be
rooted deepeley in the mans hart towarde
the woman. Let hir person be sought, not
hir substance, craue hir vertues, not hir
riches, then shall there be a ioyfull begin-
ning, and a blessed continuance in amitie,
by which all things shall prosper, & come
to

The Flower of

*The man
must be-
ware in
chiding
when he is
newly mar-
ried.*

to happie ende. Beware of hatred, be circumspect in loue, which of them first taketh place, doth abide during lyfe. And loue grounded remaineth for ever, which being once gone, al other goodnesse followeth for companie. Therefore to confirme this loue y^e married man must, as much as he can, alwayes absteyne from brawling, lowring, and grudging, especially when he is newly married. For if the wyfe first conceyue hate, she will neuer receiue loue againe. The husband then must be merie, and pleasaunt with his wyfe, to make hir the moze in loue with him at the beginning, so that if after wardes they chaunce to fall at square, it shall rise but of a soodaine anger, which will be gone againe as soone, and not of anye olde conceyued malice. There be manye men, that boast much, howe they be serued, and feared, like Bugges, of their wyfes, but they maruellously deceyue themselves. For much better were it, if they were better beloued, and lesse feared. For whome the wyfe hateth, in feare she serueth, but whome she loueth, she gladly cherissheth. It is good reason,

Friendship.

reason, that all women doe laboꝝ to stande
in the good grace of their husbandes, but
much more ought we men to foresee, that
we fall not into the hatred of oure wyfes.

For if she once fasten hir eyes on a nother,
he shall enioy hir in despite of hir husbandes
beard. In this long and troublesome iour-
ney of matrimonie, the wise man maye
not be contented onely with his Spouses
virginitie, but by little and little must
gently procure that he maye also steale a

way hir priuate will, and appetite, so that
of two bodies there may be made one one
ye hart, which she will sone doe, if loue
reigne in hir, and without this agreeable

concoꝝd matrimonie hath but small plea-
sure, oꝝ none at all, and the man, that is
not lyked, and loued of his mate, holdeth
his lyfe in continuall perill, his goodes in
great ieopardie, his good name in suspect,
and his whole house in vtter perdition. I

will recyte two, oꝝ thꝛee examples of those
that loued their wyfes well, and then I
will procéde. The first, that loued hys
wyfe, was our father Adam, who being
in Paradise, and forbidden on paine of

Death,

*The married
man steale*

*away his
wyfes pri-
uate will.*

*Such as lo-
ued well
their wyues*

Adam.

The Flower of

Darius.

*Tiberius
Gracchus.*

death, one onely tree in the Garden, to content, and please Eua his wife, did notwithstanding eate of it, and dyed. Darius the great king, being overcome by Alexander, in all things shewed himself stout and invincible, till he understode that his wyfe was taken prisoner, who then poured out his teares abundantlye, as lamenting for that which he more esteemed than hys lyfe, or estimation. Valerius Maximus sayth, that Tiberius Gracchus finding two Serpents in hys bed, sent for the soothsayers to knowe what y^e straunge chaunce ment, and signified, which answered, that if ye killed the male serpent, he shoulde die before his wyfe, but if the female were first slaine, hys wyfe shoulde die before him. He bearing entire loue towards his wyfe, gave his owne death to prolong hir lyfe, and kylled presently the male serpent. There be, quoth the Lady Iulia; felwe such husbandes in these oure dayes, or rather none at all. What is the matter, quoth Maister Cualter, that your Ladyship is so afeard to marry, but yet to tell the truth, and shame the Devill, there

be

Friendship.

be moe suche husbandes, than lyke wyfes,
if it were well tried. This sawcie foole,
quoth Madame Aloisa, woulde bee well
beaten, and banished our company. For
he is still prattling against women, and
interrupteth oure pastime. No, no, quoth
Maister Pedro, he increaseth our spozte,
and therefore we can not well want him.
But I will shewe you one example moze
of later yeares, bicause the Ladye Iulia
sayeth that none nowe a dayes doe loue
their wyfes so well. Baptista Fulgosa re- *Baptista*
counteth of a certaine poore man, and hys *Fulgosa.*
wyfe, that were seeking for their sus-
tenance vpon the Sea side. The woman be-
ing taken awayne, by certaine Rovers, hir
husbande swam in the sea after hir, desir-
ing the pirates to take him also, saying,
that he had rather be with his wyfe in cap-
tivitytie, than lacking hir to liue at liber-
tie, whereat the Pirates maruelling, re-
repued them both into their shippe, and
declaring the whole aduenture, presented
them to the King of Lunis, who vnder-
standing the case gaue them great com-
mendation, and not onely set them at li-
bertie,

The Flower of

bertie, but also sente them home wyth great rewarde.

*Weedes
that will
ouergrow
the friendly
Flower.*

Adulterie.

This maye suffice to make you vnderstand, that men doe sometimes loue their wyfes, & hereby may you also see of what force the true Matrimoniall loue is, when let the married man fasten, and ground all the rest of his doings, and so shall this friendly Flower, be planted in a fertile soyle. And as there be certayne swaete herbes, that are great nourishers of this Flower: so be there certayne poysoned weedes, that will ouergrowe it, and in the ende utterly destroye it, if they be not weeded out by the roote, whereof the first, and chieffest is adulterie. For what godlynesse can raygne in that house, where harlots beare the rule, whose fruits Salomon doth largely describe. For if the husband please the wicked woman, he must of force displease his owne wyfe being godlye, and that iniurie a good woman cannot wyth anye patience support. At what time the married man determyneth to keepe a harlot, euen the same houre, doth he set fyre to his honestie, destruction to

Friendship.

to his house, and losse of all, that euer he hath. An honest woman wyl suffer a thousand discommodities in hir husbände, so that she be assured, that he is contented with hir, and loueth hir only. What greater cruelty can a man shew vnto his wyfe, than to keepe all his railings, brawlings, and chydings for hir, and another to enioy all his (good) conuersation, and pleasures. I doubt which of them hath the greater hart, eyther he in doing, or she in suffering it. Can there be any greater disorder, than for the husbände to be merie abrode, and lowe at home, to take from hys wyfe, and giue to his harlots, to want for hys childre, and to suffice for his balwdes. The sayth that the woman oweth to hir husbände, the lyke fidelitie ought the man to repaye vnto hys wyfe, and though the ciuill lawe giueth man the superiortie ouer his wyfe, that is not to offende, or despise hir, but in misdoing, louingly to refoyme hir. Therefore the abhorring of adulterie increaseth amitie betwene man, and wife, and the chiefest way to ground the Flower of Friendship in Matrimonie is, first to
root

The Flower of

Gamming.

rote out the poyson of adulterie. The se-
conde weede that is to be extirped is gam-
ning, which though the woman can wyth
moze pacience suffer, than this others: yet
foz his owne sake, let him forbear it. For
what wisdom is it, that a man at one
chaunce of the Dice, hazardeth as much, as
the toyle of hys whole lyfe hath gotten,
and scrape together, and small commodi-
tie the gamester reapeth thereby, when he
hath best hap, if all his cardes be told. For
suppose he wyne, yet is there suche cur-
sing, such lying, such bawling, chyd-
ing, and swearing, that the Deuill laugh-
eth them all to scozne. If he lose, he fret-
teth, and sumeth so, that beside the losse of
his thurst, he hazardeth both body, & soule,
with cursing, and blaspheming. Then if
he eyther wyne, or lose, yee see these hys
gaines and commodities. I condemne not
honest playing for recreatio at times con-
uenient for some small matter, as the per-
sons habilitie is. But what a monstrous
thing is it, to consume whole dayes, yea,
whole daies, and nights in gaming, swea-
ring, and forswearing. For it hapneth of
ten,

Friendship.

ten, a daylie gamester, a common blasphem-
mer. Wherefoze it were no great hinde-
rance to the common welth, if such kinde
of persons were vtterly banished. The Riotous-
third pestiferous weede is banqueting, and nesse and
riotousnesse. For dronkenesse, whiche dronkenesse
commonly haunteth the riotous persons,
besides that it wasteth thy thyste, consu-
meth thy friends, and corrupteth thy body,
doth also transfozmie thee from a reasona-
ble creture, to a brute beast. Socrates com-
pareth the witte, that is ouercome with
Wine, vnto a horse that casteth hys Mai-
ster, what greater reproche can there be to
a man, than to be called a common dron-
karde, which is as much to saye, as a man
deprived of all vertues. I could recite ma-
ny aramples, what discommodities haue
chaunced to worthe men by thys vyce, if
the time woulde suffer mee. You haue yet
day ynough, quoth the Lady Iulia. Where-
foze we pray you to shewe vs some of those
examples for oure instruction. I am con-
tent, quoth Maister Pedro, and seing you
are so willing to heare, I will declare first
some what of wine, which by abuse now

Socrates.

C. J.

riseth

The Flower of

riseth dronkenesse, and by vse is the best
Anacharsis liquor of all others. Anacharsis the Phi-
losopher sayde, that the Wine bare three
kindes of grapes, the first of pleasure, the
seconde of dronkenesse, and the thirde of
sorrowe, so that passing the first, which is
to drinke it temperatelye, and delayed, the
other two are naught. . Noe was the first
that inuented Wine, thoughe some at-
tribute the same to Ycanus, and some to
Dionysius. The first that delayed wyne,
was Filona, borne in Candia, and being
so dronke temperatelye, it quickeneth the
wyt, it increaseth the strength, it cheereth
the hart, it taketh away cares, it causeth
colour in the face, it strengthneth the
sinowes, it helpeth the sight, it fortifieth
the stomack, it prouoketh vyne, it taketh
away sorrowes, & to conclude with saint
S. Paule writing to Timothe, being sicke in
his stomacke, counsayleth him to drinke a
little wine. But as manye discommodities
hath it also, if it be abused, as breeding the
goüte, causing the dropsie, decaying wo-
mens beautie, and making them barraine,
with many other much worse. Licurgus
the

Friendship.

the Lacedemonian law maker, comman-
ded, that no man befoze. *rbiiij.* yeares of
age, shoulde drinke anye wine, and from
thence to fortie hee gaue leaue to drinke
verie little, and much delayed, and from
fortie bpwardes somewhat moze, and
lesse delayed. As Noe was the first in, *Noe the*
uenter of wine: so was hee first dronken, *first dron-*
who was therefore laught to scozne of his *karde.*
owne sonnes. Lot in his dronkenesse lay *Lot.*
with his owne daughters. Alexander the *Alexander*
great was so spotted with this vice, that
allwayes in his dronkenesse, hee woulde
kyl his dearest friends, and in the ende be-
ing dronke, was poysoned himselfe Mar- *Marcus.*
cus Antonius, an invincible Romain cap- *Antonius.*
taine, being once overcome wyth wine,
gaue himselfe to the pleasure of Cleopa-
tra, and was slayne by Octavius Cæsar.
Anacleon the poet was so great a bibber *Anacleon.*
of wine, that he was choked with y huske
of a grape. Doe, here you see the unhappie
ende of those, that passe the golden meane,
and cleave to the ercesse. If the married
man do wæde out these thre dangerous
wædes by the rote, no doubt this Flower

C.ij.

will

The Flower of

*Certaine
delicate
herbes, the
maintain-
ers of this
friendly
Flower...*

will prosper passing well, and yeeld yearly
dubble increase. And, as I saide befoze, the
better to nourishe, and mayntaine thys
Flower, there are certaine delicate herbes
that must of force be cherished, which bee
these. First to be aduised in speche, cur-
teous, and gentle in conuersation, trustie,
and secret in that, wherein hee is trusted,
wise in giuing counsaile, carefull in pro-
uiding for his house, diligent in looking to
that which is his, sufferable of the impo-
tunities of his wife, daungerous, and cir-
cumpect in matters touching his honesty,
and ieolous in the education of his Chil-
dren. These be excellent herbes, quoth the
Lady Aloisa, and rarely founde all in one
garden. Wherefoze we pray you teach vs,
how we maye plant, and conserue them.

That appertayneth not to my charge,
quoth Maister Pedro, and if it dyd, yet
want of skil, and shortnesse of time woulde
not permit me. But I will instruct you in
their qualities, which being well conside-
red, will prouoke the wyse man to seeke
after them. In doing whereof, as I shall
sufficiently discharge my duetie towards
the

Friendship.

the Lady Iulia, concerning his commaundement. So trust I to deserue great thanks of al these Ladies. The first delicate herbe that the married man must plant for the preservation of his friendlye Flower is to be aduised in speche. *Advised in speche.* For the man that without discretion speaketh more hastilye, than wisely, for the most parte falleth into errors, much babling, declareth a foolish heade, and a silent person, is the exemplar of wisdom. First expend with thy selfe, what thou wilt speake, and ponder thy meaning well. Then note to whome, where, & when thou speakest. The tongue that runneth befoze the witte, commonlie breedeth his maisters woe. The philosophers in their scholes, neuer taught a man to speake, but first learned him, to holde his peace. Salomon sayth, that much talke *Salomon.* cannot be without offence, and he that can refrayne his tongue is wise. Two occasions Socrates allowed, that shoulde moue one to speake, when he knewe the matter verie well, and when necessitee constrained him. Xenophon sayeth, that nature *Xenophon.* gaue us two eares, and but one mouth,

The Flower of

2
Courtiſe in
conuerſatio
to the intent we ſhoulde heare moze, then
we ought to ſpeake. The ſecond herb is to
be courteous, and gentle in conuerſation.
For ye ſee that fierce, and hurtfull beaſtes,
as the lyon, the Serpent, with ſuch lyke,
be abhoyred of vs for their cruell curſt-
neſſe, when the tractable beaſtes, as the
ſpaniell, and the grephounde, with others,
haue not onely place in oure houſes, but
we haue ſometime moze care to nouriſhe
them vp, than a chriſtian creature. The
married man then muſt not bee rigorous
towarde his wife. For there will diſcorde
growe by hir inward hate, and neuer ſhall
they haue ioy, or peace, if the woman can
not refraine hir tongue, nor the man ſuf-
fer. If he want diſcretion, and ſhe paci-
ence, it will rather appere the manſion
of foolles, than a houſe of wiſe. For at the
laſt, except one of them yelde vp in tyme,
they will fall to raging, & ſo conſequentelye
to blowes. Women for the moſt part, are
ſroward of complexion, and tender of con-
dicion, whereto the wiſe huſbande muſt
haue great regarde, and if he once repre-
hende them ſharpe, he muſt a hundreth

exhort

Friendship.

erhozt them lousinglye. There are manye occasions, that causeth variance betwene man, and wife, as for their childzen, seruants, apparell, and other such houtholde matters. In which the good married man must sholwe his wisdom, eyther in turning it to spozte, & dissembling the cause, or aunswering not at all. If so be hee cannot suppress his anger, let him then goe, and digest it abroade. For the ende of indignation, is to be ashamed of our selues. And as in a myste a man appereth greater, than in a fayre daye, saith Diogenes: soe appereth his byces more in his anger, and rage, than when he is patient.

Diogenes.

The thirde is to be secreete, and trustie in that, wherein he is trusted. One of the vertues most esteemed in tymes paste was secrecie, whereby the wysedome of a man was perfittly discerned. Hee is discreete, that keepeth well his secretes, sayeth Socrates. But he is not wise, that discovereth them. The good Cato repented him but of thre things, that he did during all his life.

³
To be secret

Socrates.

Cato.

First, for disclosing a secreete to a woman, the seconde, for sayling by sea, when hee might

C.iiij.

might

The Flower of

*Anaxa-
goras.*

might haue gone by land, and the last, for
consuming one whole day, without doing
some profitable deede. A marueylous ex-
ample of secrecie, was shewed in Anaxa-
goras, who with others conspired to kill
a tyraunt, and being betrayed, and by the
tyraunt put to most cruell torments, not
sufferable, bit off his owne tongue, because
he woulde not discouer that, which he pro-
mised to keepe secret. The like is reported
of a woman in Athens, because she would
not betraye a conspiracie, wherein hir
husbaude was a part. It is happie quoth
the Ladie Aloisa, that some women haue
bene secret in times past. For you men say
nowe a dayes, that women can keepe no
counsaile. & I pray you, quoth Maister
Gualter, how soone this Ladie, had gotten
holde of that sentence, which so little ser-
ueth hir purpose. For I trust it was an ea-
sie matter for that woman to keepe silence,
when she wanted hir tongue. Whereto
the Ladies woulde haue replied, but Mai-
ster Pedro interrupted them, and sayde,
that hee dyd not condemne, although the
most parte were not tongue tyed, and so
there

Friendship.

there be, quoth he, some men that be open
ynough. But I woulde haue this married
man to embrace secrecie as a vertue, and
thinke it is a great shame not to be so se-
cret, as a woman. The fourth, is to be wise ⁴
in gyuing counsaile, which is not euerie *To be wise*
mans office, but such as be of good yeares, *in giuing*
that haue seene, and heard much. Counsel- *counsell.*
lozs must be wise, lerned, vertuous, of good
iudgement, & without affection. Socrates *Socrates.*
counselles a man, not to aske counsell of
him, that is wholye giuen to the worlde.
For his aduise will be, but after his owne
pleasure. Plato sayth, that he studied more *Plato.*
to giue counsaile to his friendes, than to
reade philosophie in the scholes. What a
mockerie is it then, for barebraynde heads,
to giue counsaile in matters, whereof they
neuer sawe, nor heard befoze. The fift, is to
be carefull in prouiding for his house, as ⁵ *To be care-*
to feede, and cloth his familie, to instruct *full in pro-*
his childzen, and to pay his seruantes true- *uiding for*
ly. In which things a man maye not, as *his house.*
in other voluntarie matters be negligent,
but play the part of a good housband in re-
membzing it, and prouiding for it in tyme.

The

The Flower of

The office of the husbände is to bring in
necessaries, of the wife, well to keepe them.
The office of the husbände is, to go abroad
in matters of profite, of the wife, to tarrye
at home, and see all be well there. The of-
fice of the husbände is, to prouide money,
of the wife, not wastfully to spende it. The
office of the husbände is, to deale, and bar-
gaine with all men, of the wife, to make
no meddle with no man. The office of the
husband is, to giue, of the wife, to keepe.
The office of the husbände is, to apparell
him as he can, of the wyfe, to go as shee
ought. The office of the husband is, to bee
Lorde of all, of the wife, to giue account
of all, and finally I saye, that the office of
the husbände is, to maintayne well his
liuelihode, and the office of the woman
is, to gouerne well the household. And as
the man maye not denie his wife things,
that muste bee graunted of necessitie: so
he ought not to graunt hir things of pro-
digalitie, & superfluous. For as great dys-
order is it to graunt the one, as to denye
the other. The first is that the married
man accompany no diffamed persons, and
in

Friendship.

In any case, that he harbour them not. For To accom-
manye men blame their wyfes for yll lyfe, *pany no de-*
When they themselues are the causers *famed per-*
therof for mainteyning such companions, *sons.*
Whereby he himselfe doth hardly escape in-
fame, and these good fellows do seeke to
crepe into greatestt friendshippe with the
husband, to the intent they may haue bet-
ter oportunitie with his wife. Yet maye
he vse his tried friende, or nare kinsman
familtarly, as well in his owne house, as
else where, hauing alwayes regarde to
the olde saying, that a man may shewe his
wife, and his sworde to his friende, but not
so farre to trust them. For if thereby growe
vnto him any infamie, let him not blame
his wife, but his owne negligence. The
seuenth herbe of marvellous vertue is, to
bee sufferable in the ymportunities of his
wyfe, sometymes disembling, and in tri-
fling matters consenting vnto hir. For if
all things, that women craue, shoulde bee
graunted, all thing that they finde fault
withall, shoulde be amended, & all things
that they are a graued with, shoulde be re-
dressed, Sampsons strength, the patience
of

To be suf-
ferable in
the impor-
tunities of
his wife.

The Flower of

Socrates.

of Iob, and the wysedome of Salomon were all to little. For some men, whose mishaps are to be lamented, are matched with such saints, that devise naught else, but howe to bere, and molest their husbands. Socrates pittied three sorts of men, The first was, a good man in the handes of a curst shewe, the seconde a wise man, vnder the gouernaunce of a foole, and the last was a liberall man, in subiection to a couetous captife. I thanke you for this, quoth Maister Guakter, thys is the truest tale, you tolde to daye, and hitherto, you haue but flattered these Ladies. Not so, quoth maister Pedro. For I spake nothing heretofore but the truth, neyther speake I this nowe generallye against all women. For that were slanderous vnto them. I do but touch some shewde wyues. Tushe, quoth maister Gualter, they be shewes all, and if you giue the simplest of them leaue to daye to treade vpon your foote, to morrowe she will tread vpon thy head. Be not angrie, I praye you, quoth Maister Pedro. For I giue no such leaue, but I say that for quietnesse sake, & for the increase of

Friendship.

of amity, the married man must sometyne
dissemble, and in thys case ought to consi-
der, that if his wife be foolish, it little hel-
peth to aunswere hir, and lesse profiteth to
reforme hir, but if she be wise, one worde
will suffice. For it is a certaine rule, that if
a woman will not be still with one worde
of hir husbände, shee will not be quiet with
as manye wordes, as euer the wise men
did write, nor wyth so many stripes, as a
man is able to giue hir. The wyse hus-
bände therefore I say, and affirme, must,
to preserve this pleasaunt Flower, deale
with his wife, rather by subtiltie, than by
crueltie. The eight is to be circumspect in
matters, that conserne his honestie, and
not to be iealous of his wife. The Stoicke
philosophers saye, that iealousie is a cer-
taine care of mans minde, least another
shoulde possesse the thing, which he alone
woulde entoye. There is no greater tor-
ment, than the vexatiō of a iealous minde,
which, euen as the moth fretteth the cloth,
doth consume the hart, that is vexed there-
with. Two kinde of persons are common-
lye soze sicke in this disease, eyther those
that

The Flower of

that are euill themselves , oꝛ they, that in their youth haue gone astraye , supposing that as other mens wifes haue done towards them , so will theirs doe towarde others , which is vanitie to thinke , moze folye to suspect , and greatest foolishnesse to speake off . For as some lewde women bee dissolute: so likewise women there be, honest, and verie circumspect . If the wyfe be to bee suspected , let the man worke as secretly, and closely, as he can to reprehende hir, yet all will not peradventure aduaile. For, trust me, no wisdom, no craft, no science, no strength , no subtiltie, yea, no patience suffiseth to enforce a woman , to be true to hir husbände , if she otherwise determine . Therefore to conclude to be ielous , eyther needeth not , oꝛ booteth not. The ninth , and laste herbe is to bee careful in the education of his children . For much better were they vnborne , than vntaught . Diogenes being enquired what were best for a man to doe to be in fauoure of the Gods, and beloued of the people, answered, that to be incredited with the people, and fauorde of y^e Goddes , a man ought to doe

9
To be careful in education of his children.

Friendship.

doe three things, the first to reuerence, and honoꝝ much the Gods, then to bring vpp his childe in due correction, and last to be thankfull to his benefactors. What a wayleth riches, possessions, to be fortunate, to haue thy wyfe with childe safely deliuered, & thy childe well nourished, if afterwards by yll trayning, & foꝝ want of education, he become vicious: The monarch of Macedon Philippes Sonne, being as *Alexander* asked whye hee honoꝝed moꝝe his mayster, than his father, saide, that his maister gaue him lyfe euerlasting, and his Father lyfe but foꝝ a time. There came once befoꝝe the wise Solon a Father with his sonne, one accusing the other, the father complained of the disobedience of his Sonne, and the sonne accused the father of his ill bringing vpp, which was the cause of his disobedience. Solon well considering the case, determined that bycause the Father had not brought vp his sonne in due correction, hee should therefoꝝe after his death, be depryued of his sepulchꝛe, which was verie rigorous in those dayes, and the sonne foꝝe his disobedience was disinherited. I assure you, quoth

The Flower of

quoth maister Lodouic, that same was an excellent iudgement of the wise Solon, and if it were put in v're at these dayes, there woulde be many fathers to lye wythout graues, and as many sonnes put from their inheritance. The more pittie, quoth mayster Pedro, and I thought to haue sayde more therein. But the sunne is so much declined, that it is more then tyme to vnburden these Ladies of this tedious talke, and I feare me, I haue alreadye troubled them to long. Not so, quoth the Ladie Iulia. For sooner shoulde we want the day light, than good will to heare you, though the day were so long againe. You say your pleasure, quoth mayster Pedro. But nowe to knitt vp this Flower of matrimoniall amitie, and friendshippe, touching the office of the man, I say, that hee must aboue all thinges haue the feare of God before his eyes, which with the rest well considered, and put in execution, no doubt he shall enioye the flagrant sauour thereof. Then rose vp the Ladie Iulia, with the whole cōpany giuing my friende mayster Pedro greate thanks, wishing that

Friendship.

that there were many such husbandes, and
therewith she toke the garlande from hir
head, and saide turning hir towards mas-
ster Pedro, that she would surrender un-
to him againe the authoritie, which she of
him receiued with that charge, that hee
shoulde the next daye bestowe it on some
other in that place. For I shall not bee in
quiet, quoth she, till I haue hearde the
married woman prescribed in lyke sorte,
as you haue done the married man, ney-
ther can this Flower well prosper, or bee
perfitte, except the woman also put to hir
helping hande. Whereto master Pedro
answered, that in the woman was to be
required great helpe for the preservation
of this friendlye Flower. Yet will I not,
quoth hee, take the authoritie from you.
But if you list to departe with it to some
other, you shall your selfe to morrowe re-
signe it to whome it pleaseth you, and in
the meane time hee willed hir to leane the
garlande, and hir authoritie in the place,
where she receyued it, which she dyd, and
than went we out of that most pleasaunt
arbour into the Garden, where we toke

D.J.

our

The Flower of

oure leaue of the Ladyes and gentlemen,
who were verie loth to haue left our com-
pany. But maister Pedro had so appointed,
that we coulde not tarry. Therfore promi-
sing to come againe the next day, we went
home the same waye wee came in the
morning, where the Nightingale
saluted vs with such swete
melody, that we were at
the end of our iour-
ney, before we
were ware.



¶ The office, or duetie, of
the married woman, for the pre-
seruation, and continuance,
of this Flower of
Friendshipp.

The next morning, came
there two, or three stran-
gers to Mayster Pedro,
which letted vs of our mor-
nings walke, notwithstanding
we sent word to the Ladie Iulia, that
in the after none, we determined accor-
ding to oure promise, to meete hir in the
garden. So after our dinner was finished,
and the guesstes departed, we prepared
readie our horses, partly for that the wea-
ther was somewhat to hot, to trauaille
on fote, and partly for the more speede.
But for all oure haste, the companie was
assembled before we came, and merily sat
together, giuing eare to the pleasant,
harmonie, and melodye, that was made
by the musitions, to whome after our re-
uerence accordingly done, we drew neere,
and tooke our places in the Arbo, where
as the euening before, the Ladie Iulia

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had

The Flower of

*The Ladye
Aloisa
chosen soue-
reigne.*

*The Ladye
Iulia com-
maunded
to describe
the married
woman.*

had left hir authoritie. And euerye one or-
derly set, shee tooke the garland of hir soue-
raintie, and standing vp sayde. That the
authoritie, which shee had receyued the day
before of mayster Pedro, shee purposed to
giue to some other, least in vsurping a
continuance therein, shee might doe iniu-
rie to the rest of the companye, and so cur-
teously comming to the Ladie Aloisa, shee
set the garlande of principallitie vpon hir
heade, with election confirmed, by assent
of vs all, wyth the promise of due obey-
sance. The Lady Iulia sate downe soberly
in hir place againe, and the Ladye Aloisa,
standing vp, declared howe much against
hir will shee tooke that authoritie, and so-
ueraintie vpon hir: notwithstanding for
as much as the Lady Iulia by the free con-
sent of the rest, had elected hir, shee nether
would, vncurtlesly, nor might she honestly,
contemne, or reiect it, by the vertue wher-
of, quoth she, I will that the Ladie Iulia
doe briefly (for that the day is farre past)
describe vnto vs, the office, and duetie of
the married woman, in lyke sort as may-
ster Pedro hath done for y^e mans behalfe,
and

Friendship.

and therein to shew in what sort she must applie hir selfe, to maintaine this Flower of Friendship betwene hir husbände and hir. When the Ladie Iulia heard this, she began a little to chaunge hir colour, and standing in doubt what she shoulde doe, much disheabling hir selfe, but in the ende after hir pause awhile, I rather chuse, quoth she, to hazard the iudgement of ignorance, by my vnskilfull tale, than to be condemned of disobedience by vngentle resistance. For disobedience is a fault in all persons, but the greatest vice in a woman. And now, in hope of pardon, if my vnlearned spæche be not aunswerable to your expectations, of thys married wyfe this is my opinion. In dyuers pointes I agree with maister Pedro, which are as well necessarie, in the woman, as requisite in the man. For if in suppressing of the three foresaide wordes, the chiefest eniemies to the Flower of Friendship, the man must be careful, much more ought the woman to trauayle, that they doe not spring in hir, and also the great regarde in choyse wyth others: wherein bycause mayster

*The Lady Iulia be-
ginneeth the
married
woman,
and agree-
eth with
maister Pe-
dro in di-
uers points.*

D.ig:

Pedro

The Flower of

Pedro hath already satisfied you, I maye be vnburdened of that trauaile. For if the man ought to be circumspect in the electing of his wyfe, what shall the siely women doe, being so often deceyued by you men? Therefore must she with great care consider, and be well assured of the mans honest conuersation, of his manners, and affections, and specially what loue he beareth. For the venom of loue blindeth the eyes, and so bewitcheth the senses of vs poore women, that as we can foresee nothing, so are we perswaded that all the vices of the beloued are rare, and excellent vertues, and the thing most sower, to be verie swete, and delicate: for the aduoyding of which, the woman cannot be to inquisitiue. I meane not of the mannes welth, and substance, but of hys vertues, which be the true riches, and remayneth for euer. With which thing moued, Themistocles being demaunded whether he had rather marry his daughter, to a riche man vicious, or a poore man vertuous, worthily answered, that he would sooner chouse a man without money, than money without

Loue blindeth the eyes, and bewitcheth the senses of women.

Themistocles.

Friendship.

without a man. Also I dissent not from
mayster Pedro in his equalitie of match.
And after such hir choise, let hir indeuor
to increase a perfection of loue, and aboue
all embrace chastitie. For the happinesse of
matrimonie, doth consist in a chaste ma-
trone, so that if suche a woman be con-
iointed in true, and vnfayned loue, to hir
beloued spouse, no doubt their liues shall
be stable, easie, swete, ioyfull, and happie.
But loue taken awaye, in steede of most
swete pleasantnesse, is placed a bitter,
vnsauerie, and an intollerable estate. The
first thing therefore, which the married
woman must labour to intende, the first
thing which shee must with all hir force,
applie hir whole minde vnto, and the first
thing which shee must hartily put in exe-
cution, is to lyke, and loue well. For rea-
son doth bynde vs, to loue them, wyth
whome we must eate, and drinke, whome
we must only accompany, of whose ioyes,
and sorowes, wealth, and woe, wee must
be partakers, for whome also wee forsake
parents, friends, and all, leauing onelye
to them, for no shorter time, then during
D. iij. lyfe.

The happi-
nesse of
marriage
consisteth in
a chaste wife

The woman
must lyke
and loue
well hir
husband.

The Flower of

*The Par-
thians ex-
changed
wiues with
their neigh-
bours.*

lyfe. And albeit they be cancred of nature,
yll in conuersation, woꝛse in condition,
base of lynage, deformed of personage, and
vnadvised in woꝛde and dede: yet being
our chosen husbands, we may not, noꝛ can
we foꝛgo them, oꝛ chaunge with our neigh-
bours, as dyd sometyme the Parchians,
but seeke gentlye to redresse them, indeuoꝛ
to please them, and labour to loue them,
to whome we haue wholy giuen oure bo-
dies, oure goodes, our lyues, and libertye.
But it often falleth out, that discorde grow-
eth betwæne man and wyfe, by the igno-
raunce of one the others nature, and foꝛ
this cause we are bounde to learne, and ab-
serue them, and let not the womā to hasty-
lye perswade hir selfe, in ymagining that
hir husbände lyketh, & loueth hir intirelye,
and sheweth hir a good countenaunce. Foꝛ
in that moment, when he shall perceyue
that she loueth him not hartily, euen then
will he abhorre hir vtterlye. Foꝛ as to sea-
son vnsauerye meates, pleasant saluces be
prepared: so to gyue a good release to the
fodde of marriage, it muste bee tempered
with true loue. Foꝛ loue giueth to harde
things

Friendship.

things an easinesse, to tedious thinges a pleasantnesse, a beginning with facilitie, and ending in felicitie. Then spake the Lady Isabella, and sayd, that it was not possible for a woman to loue y husbande, the which delighted more in an other. It is sure quoth the Ladie Iulia, a harde matter for a vertuous wyfe to liue wyth a vicious husbande. For an honest woman to loue a dissolute man, or a wyse spouse to accept a foolish mate. Yet notwithstanding, howe much more the husbande bee euill, and out of order, so much more is it the womans prayse, if shee loue him. And you men, as vntractable as you be, yet is it not possible, if your wyfes doe louingly embrace you, though you cannot inforce your euill inclinations to repaye loue for loue agayne, yet can yee not well hate them, which is no small matter. I coulde recite diuers wortheie examles as well of Romaine, as Grecian Ladies, that haue so intirely affected their linked mates, that not only haue they indangered themselves in greate perills for their sakes, but haue also wyllingly spent their bloude to die

*True loue
the cause of
marriage.*

*Examples
of such as
loued well
their husbands.*

The Flower of

*A worthe
example of
the Mimian
Ladies.*

die with them. Plutarch reporteth, howe
that the Lacedemonians, waging bat-
tayle against the Mimians, and by con-
quest getting y^e vpper hande, tooke a num-
ber of them captiues, which they impriso-
ned, intending shortlye after to put them
to a cruell death. The louing Wiues of
those men, when they vnderstood, the wo-
full hap of their vnfortunate husbandes,
came to the prisons, where they were, and
with sorrowfull teares, and plaintes en-
treated the Faylozs, that they might haue
recourse to speake with y^e prisoners, which
thing after long, and tedious sute, obtay-
ned, they entred in, and after most louing
imbracings, and lamentable bewaylings,
these wyfes tooke on them their husbandes
apparell, sending them out in their wo-
manlye attire, with their faces couered, as
the guise of the countrie was, who being
taken for women, were let passe, and so
escaped, leauing their wyfes in prison to
die the death, at the appointed tyme, for
their sakes. When the daye of execution
was come, and the matter fully knowne,
the Lacedemonians stood in admiration,
and

Friendship.

and gaue these faithfull harts high praise,
and pardoning both them, and their hus-
bandes, sent them home wyth great re-
wardes, to the incouragement of others,
to tread the like steps of honest loue. Pan- *Panthea.*
thea, when she hard that hir husband was
slaine in battayle, ranne forthwith with
a mourning hart to the dolefull place,
where he lay, whom after she had beway-
led hir fill, and had bathed hir selfe in his
bloude, tooke the same unhappie launce,
wherewith he was slaine, and gozed hir
selfe to the hart. The lyke is reported of
Porcia, Brutus wyfe. Martiall also in 2yth *Porcia.*
teth, howe that Alcesta, the wife of king
Admetes, vnderstanding by the Oracle
of Apollo, that hir husbandes gricuous *If Alcesta*
disease, wherewith he was soze payned, *be deade,*
couelde not be cured, but by the bloude of *good Ladie*
a deare friend, kyllled hir selfe, saying that *reuiue hir*
Admetes had not a dearer friend, than she *not againe.*
was, which thing when the king hard, he
finished his lyfe, with the lyke death, sup-
posing it moze better to couple themselves
together by one ende, than seperated, in
teares to bewaile the lack of so true hear-
ted,

The Flower of

Paulina.

ted, and louing spouse. In lyke maner Paulina the wyfe of Seneca, when shee had intelligence that hir husbände by the commaundement of Nero had by cutting of his vaines bledde himselfe to death, did also cut hir owne vaines, to accompanye hir good husbände in the lyke ende, had not Nero pꝛeuenting hir purpose, caused hir vaines to be stopped by againe.

Triara.

What shall I speake worthily of Triara, the swete spouse of Lucius Vitellus, who so intirely loued hir husbände, that she accompanied him in the warres being a woman, aduenturing daungers with a manly courage, ryding alwayes next hir beloved mate, to garde him, and to be partaker of his chaunces, good, or bad. Did not Iulia, Pompeius wife, expresse the signe of a most louing heart, who when she sawe hir husbändes coate brought into the City all imbꝛued with goꝝ blood, fell into a sodaine sound, scriching most ruthfully, and bitterly crying: O Pompei, Pompei, farewell. And being with childe, brought forth in extreame pangues hir vntimely fruite, which immediately with hꝛ mother, yelded

Iulia.

Friendship.

yelded vp by gasping breath, whose deaths
were bewayled with many teares. Plinie
the yonger, in an Epistle writeth of a fi-
shers wife, that finding no meanes to cure
an intollerable disease of hir husbandes, &
soze lamenting his paines, that daylve in-
creased, perswaded him, that one of them
shoulde slay the other, and in the ende con-
cluded, that they both ascended to the top
of a high rocke, which hung ouer the sea,
and being both colwpled together, threwe
themselves downe, and were drowned. I
could occupie you, quoth the Lady Iulia,
till to morrow this time, with lyke stozies,
of wortheie women. But these may suffice,
to shewe the loue of the wife to hir husband,
and to let you vnderstande also, Mayster
Gualter, that there hath bene alwayes
women as louing, as men. No doubt Ma-
dam, quoth he, ye loue passingly, when yee
do loue, and you hate as extremelye, when
yee doe hate. Wherefore it were a goodly
matter, if you coulde bring your married
women vnto a meane. Not so, quoth the
Lady Iulia, I will haue no meane in loue.
And when the woman hath thus grown
ded

*A notable
example of
a fishers
wife.*

*No meane
in loue.*

The Flower of

*Shamefast-
nesse.*

*The shame-
lesse crea-
ture is
voyde of all
vertues.*

ded the perfite rootes of loue, and planted
this Friendly Flower, in a faythfull hart,
she must be as curious as Maister Pedros
good husbände in p̄seruing it against all
tempestuous stormes, and from all veni-
mous wædes. The greatest helpe where-
to is shamefastnesse, which is of such po-
wer, and vertue, that it sufficeth alone
to defende it against all weathers. And if
so be that there were but one onely vertue
in a woman, it might well be shamefast-
nesse. For as in a creature voyde of shame,
there is nothing founde worthe of com-
mendation: so in the Woman indued
with that vertue, is not any thing worthe
of reprehension, & there is the roote of god-
lines, where springeth y^e branch of shame-
fastnes, which is the onely defence that na-
ture hath giue to women, to keepe their re-
putatiō, to p̄serue their chastitie, to main-
teine their hono^r, & to aduance their praise.
How farre therefore are ye men ouerleue,
when you onely inquire of their beautye,
substance, and parentage, leauing vertue
beside, & that most excellent gift of shame-
fastnesse, which is the chiefest dowrye, the
greatest

Friendship.

greatest inheritaunce, and the precious Jewell that a woman can bring with hir. There is another great mayntayner of this Flower, & that is the goodlye grace of *Obedience*. For reaso it is that we obey our Husbandes. God commaundeth it, and we are bounde so to doe. I know not, quoth the Lady Isabella, what we are bounde to do, but as meete is it, that the husbände obey the wife, as the wife the husband, or at the least that there bee no superiouritye betwene them, as the auncient philosophers haue defended. For women haue soules as wel as men, they haue wit as wel as men, and moze apte for procreation of children, than men. What reason is it then, that they should be bound, whome nature hath made free: Page, among the Achaians, *The A-* womē had such soueraignty, that whatso- *chaians.* euer they commaunded, their Husbandes obeyed. Yea, Plutarch saith, that the man swept the house, dressed the meate, and did all other necessities, where the woman governing the house, and keeping the money, answered all matters, and which woꝛse was, they corrected them at their discretio. What

The Flower of

*Parthians,
and Thra-
cians.*

*The Nu-
midians &
Lydians.*

What did shee, quoth Maister Gualter,
& might she beate him too? Mary lo. Here
is the matter, that some of our Dames in
this Countrie take so much vppon them.
They think belike that they be in Achaia.
But sure if I had bene amongst those wo-
men: you would haue done, quoth the La-
die Isabella, as they did. For Dogs barke
boldely at their owne maisters doore. Be-
leue not daughter, quoth the Lady Iulia,
neither those ignozant Philosophers, nor
these sonde customes. For contrary also to
this, the Parthians, & Thracians accoun-
ted not of their wiues, more than of slaues,
so that after they had boorne them a dosen
children, or more, they sold the mothers at
the common markets, or erchaunged them
for yonger. Fye vpon that law, quoth the
Lady Isabella. But what saye you to the
custome which Dionysius Alicarnasseus,
wryteth of the Numidians and Lydians,
where the woman commaunded within
doores, and the men without. Pea marie
quoth the Ladye Aloisa, that was a iust
law, where the commaunding was equall.
Not so, quoth the Lady Iulia, for though
it

Friendship.

It were better than the other two: yet not
tollerable amongst vs; neyther was the
soueraignetie so equallye deuided, as you
thinke. For if the womā keepe alwaies hir
house, as duetie is, the man standeth euer
at hir commaundement. For as long as she
is within, though he commaund hir with-
out, this lawe byndeth hir not to obey.
Wherefore in my opinion al those Barba-
rian customes are to be disanulled, and con-
demned of Christians. We say well, Pa-
dam, quoth M. Erasmus. For in deede both
diuine, & humaine lawes, in our religion
giueth the man absolute authoritie, ouer
the woman in all places. And, quoth the
Lady Iulia, as I sayde before, reason doth
confirm the same, the man being as he is,
most apt for the soueraignetie being in go-
uernement, not onely skill, and experience
to be required, but also capacity to compze-
hende, wisdom to vnderstand, strength to
execute, sollicitude to prosecute, patience to
suffer, meanes to sustaine, and aboue all
a great courage to accomplishe, all which
are commonly in a man, but in a woman
very rare: Then what blame deserue

C. J.

those

The Flower of

*A harde
aduenture
hapneth to
him that is
matched
with a
screw.*

*The woman
must be o-
bedient to
hir husband*

those men that doe permit their wyues to rule all, and suffer themselves to be commaunded for company. A hard aduenture, quoth Mayster Gualter, hapneth to that man, which is matched with a maisterly shrew. For she being once past shame, not onely blabbereth out all, that she knoweth, but thundereth oute that also, which hir mad head conceyueth, or hir fantasticall braine dreameth of, and yet will she maintaine, that she is neuer angrie, or speaketh without great cause. There be, quoth the Ladye Iulia, some such women, but I doe utterly condemne them. For this married woman, whome I haue taken vpon me to describe, must of duetie be vnto hir husband in all things obedient, and therefore if he, sometimes moued, do chaunce to chide hir, she must forbear. In doing whereof he shal neither eate y more at his dinner, nor shee haue the lesse appetite to hir Supper. The wise woman must consider, that hir husband chydeth, eyther without reason, or hath good cause. If reason moue hym, then of dutie she is bound to obey, if otherwise, it is hir part to dissemble the matter.

For

Friendship.

For in nothing can a wyfe shewe a greater wisdom, than in dissembling with an unfortunate husbnde. Her honestye, her good nature, and her prayse is shewed in nothing moze, than in tolerating of an indiscrete man, and to conclude, as the woman ought not to commaund the man, but to be alwaies obedient: so ought he not to suffer himselfe to be commaunded of his wife. Seneca, in his tragedies of this matter sheweth a notable example. In the warres of Mithridates, & the Romaines, *A notable example.* all the soldiours in Rome were commaunded to be in redinesse, to attend upon Sulla the Consull. This edict being published, the officers came to an olde knights house, to will him to prepare himselfe. But his wife withstood them, and sayd, that he was not at home, & that he shoulde not go. For quoth shee, though perchaunce he were able, yet being an olde Souldiour, and exempted from the warres, I will not giue him leaue. Whereat the officers being astonished, enjoined the Senate thereof, who forthwith banished the olde knight, for suffering himselfe to bee commaunded

E.g.

by

The Flower of

*The good
name of a
woman is
verie deli-
cate.*

*The good
married
woman must
be resident
in hir owne
house.*

by his wife, and hir they kept in prison during his exile for presumption. The married woman, must be also verie carefull, and circumspect of hir good name. For a good name is the flower of estimation, and the pearle of credit, which is so delicate a thing in a woman, that she must not onely be good, but likewise must apere so. For you men are naturally so malicious, that you will iudge aswell of y^e you suspect, as of that which you see. The chiefest way for a woman to preserve and maintaine this good fame, is to be resident in hir owne house. For an honest woman in sobernes, keeping well hir house, gayneth thereby great reputation, and if she be euill, it driueth away many euill occasions, and stoppeth the mouthes of the people. In keeping at home, all things shall be better gouerned, hir husbandes hart better cheered, all euil suspicions depelled, angers aduoided, expences diminished, and the great excesse of apparell not required, wherein we are commonly so curious, that otherwise being naturally great sauers, onely therein are we as great wasters, which thing is aduoyded

Friendship.

aduoꝝed by the wyues honest keeping at home. I cannot but maruaile, how a wo^{Wome are} man of estimation can delite in gadding a^{great wa-} bzode, to be a gossip, hauing at home hir^{sters in ap-} husbād to conferre with, hir children to in^{parcell.} struct, hir family to looke vnto, hir kindred to please, and the euil tongues to appease, Seneca sayth that his aunt for sirtene yeares space, whiles hir husbāde was in Egypt, neuer went out of hir owne house. Faunus king of the Aborigines, had a wife named Fauna, who after shee was^{Fauna.} married, would neuer looke vpon any man sauing hir husbāde, in doing whereof, she gate such reputation, y after hir death shee was honoured for a Goddesse. Licurgus commaunded that no woman, at anye tyme should go out of hir house, sauing at certaine festiuall dayes appointed. For the married woman, saith he, hath nothing else to doe, but eyther in the temple to pray to the Gods, or at home to instruct hir children. My meaning is not in reciting these examples, to haue the married wyfe continually lockt vp, as a cloystred Ponne, or Antres, but to consider hereby, what res

C.ij.

spea

The Flower of

Lucretia

*The woman
must avoyd
suspicious
companies.*

*The Nu-
midians.*

spect she must haue in going abroade, and what a vertue it is to keepe well hir house. Lucretia the famous Romaine Ladye, obteyned not so great praise in excellling others in belvie, and parentage, as shee did in being founde at home a spinning, and carding with hir maydens, where as the other Romaine Matrones, were roming abrode in feasting, and banqueting, when their husbands came from y warres to visite them. As the wife must be thus ware in going abroade: so must she be as carefull what is done at home, on hir part not to sit ydlely, nor to permit any one suspiciously to come vnto hir, speciallye hir husband being not at home. Plutarch telleth of a custome among the Numidians, that their husbandes being abroade, the wiues kept alwayes their doores shut, and there was a lawe inuiolable, that who so euer knockt at such a doze, so shut, should therefore lose hishande. To be bryefe, not onely in chastiticof bodye, but in honestie of behauiour, and talke, both the womans honour, and good name consist, and is also mainteyned. These bee on the wo-
mans

Friendship.

mans behalfe, the greatest nourishers, of this matrimoniall Flower, wherewith being adozned she shall please God, content hir husbände, and get honour of all persons, without which, all trim attyre, all outwarde painings, and garnishings are nothing. For what auayleth it a man to haue his wife of excellent beutie, great possessions, good parentage, and wel friended, if therewithal she be shameles, proude, curst, and disolute. Also for the persfiting of this married woman, certeyne outward qualities are to be required, as to looke well to hir huswifery, and not onely to see that all be done, but that all be well done, to the contentation of hir husbände, euen in thinges of least impoxtaunce, and to occupie hir selfe accordingly, not to sit alwayes ydle, but to spende hir time in some profitable exercise, as with hir needle, and rocke, or suche otherlike, which in times past, haue bene in great reputation amongest the greatest Ladies, so that Sa-

The married woman must be skilfull in huswifery.

The woman must not be ydell.

Salomon.

The Flower of

Cookerie.

a great want in a woman, if she be unskillfull in dressing of meate. For it is the chiefest point of a housewife to cherish her husbande, who being sicke, will haue the best appetite to the meate of his wyues dressing, and if she then cherish hym well, hee will loue her the better euer after.

Stratomacha.

Stratomacha y wyfe of king Deiotarus; whensoever he fell sicke, was his cooke, his physician, and his chirurgion, which woz the qualities so esteemed of suche a noble Quene, why should not the married woman labour to haue them, seing that thereby, she shal enlarge y Flower of Friendship betwene her & her husband, whose face must be her daylie looking glasse, wherein she ought to be alwayes prying, to see whe he is merie, when sad, when content, and when discontent, wherto she must alwayes frame her owne countenance. Why, quoth the Ladie Isabell, what if he bee mad, or dronke, must we then shew the like countenance. If you perceiue him in such case, quoth the Ladie Iulia, speake him fayre, and flatter him, till you get hym to bed, and there reprehende him louingly, with kissing

*The face of
the husband,
the looking
glasse of the
wyfe.*

Friendship.

kissing and imbracing, that he maye perceue it to come of pure loue, moze than of malice, for better were it to conuert him louingly in gentlenesse, than to controule him frowardly in shrewdnesse. It is most true, quoth M. Pedro. For in this point, we are not muche vnlyke to wylde and sauage beasts, as the Lyon, or the vnicorne, which by force can not bee tamed, but by humilitie, and gentle meanes, so Men must that who will reclayne vs, must auoyde be reformed all contrarying, and veration of minde, by gentleness. whereof I could tell you a pretie story, that of late yeares happened to a gentle woman, that by suche gentle wyles reclaymed hir husband, being farre gone, but I shoulde iniurie the Lady Iulia, to entermeddle so farre in hir charge. Not so, quoth she, but you shall greatly pleasure mee therein, wherfore I pray you let vs heare it. Where Mayster was, quoth he, a Gentleman of good calling, that greatly delighted in hunting, who on a daye, nere to a little village encountered with a poore Wydowes daughter, a simple wench, but somewhat snowte fayre, whose gaye eyes, had so intrapped

thys

Myster
Pedro tel-
leth a pretty
tale howe a
woman re-
claymed hir
husband.

The Flower of

thys folpe hunter, that vnder the colour thereof, he oftentimes resorted vnto hir, and laye diuers nightes out of hys owne house. When his wife, being both fayre, wise, and vertuous, vnderstode thereof, as well by his demeanour, as by other coniectures, lyke a wise woman she dissembled the matter, and kept it secrete to hir selfe, not altering eyther countenance, or conditions towarde hym, but on a time, when she was assured, that he was gone another waye, bided hir to the house, where she learned of the yong woman the whole circumstance, fapning hir selfe to be his sister, and when she had viewed the chambers, and bedding, wherein he laye, which was verie homely, she returned home againe and trust vp a good bed, well furnished, and hangings, with other necessities, which as secretly as she coulde, conuayde thither, desiring both the olde woman, and hir daughter to be good to hir brother, and see that he wanted nothing. The next day, came this gentlemā home, and according to his custome, went a hunting to his old haunt, where he seing this
newe

Friendship.

newe furniture, marueyled much thereat,
and inquired what the matter ment. The
old mother aunswered, that a sister of his
had bene there, and wyllyng them to che-
rishe hym well, gaue them besides cer-
taine money. The gentleman vnderstan-
ding then how the world went, and know-
ing it to be hys Wyfes doing, returned
soorthwith home, and demaunded of hir
the truth, and what she ment thereby,
who denyed it not. The cause why, quoth
she, I sent suche furniture thither, was,
bicause I vnderstanding holwe daintilye
you were accustomed to lie at home, doubt-
ed you might by suche harde entertaine-
ment haue gotten some harme. He should,
quoth the Ladie Aloisa, haue had a bed of
nettles, or thornes, had it bene to me. For
sure I would not haue bene the cherisher
of my husband in his vnthriftinesse. And
so should you haue made him worse, quoth
mayster Pedro. But it happened muche
better to this gentlewoman, For he being
ouercome by hir vertue, liued content with
hir euer after. This storie, quoth the La-
die Iulia, hath well holpen me sozwarde,
soz

The Flower of

for the which I thanke myster Pedro, & now to continue my purpose, I saye, that verie circumspect, and warie must the woman be in reprehending of hir husbände in suche great matters. For in things of small importance, the best will be for hir to dissemble, noting diligently the time, the place, and the maner in doing. The best tyme is, when anger, and malincholy raigneth not, and in any case, let no person be in place, to heare hir. For it is a wise mans grieve, to beare the open reprove of his wife. The best place, is, as I sayde, when they are both in bed, a place appointed for reconcilmentes, and renewing of loue, and friendship, let your words not be spitefull, but louing, kinde, gentle, merie, and pleasaunt. For though the woman euerie where, ought to be merie with hir mate: yet muste she chiefly in bed, thereby to shewe what loue she beareth him, where she maye lawfully poure out into his bosome all the thoughts, and secrets of hir louing hart. But now to conclude, and knit vp the married womans office in mainteyning and conseruing this
Flower

Friendship.

Flower of Friendship in holpe Matrimonie, she must being of hir selfe weake, and vnable besides hir owne diligence, put hir whole trust in the first, and principall authoꝛ thereof, whome if she serue saythfullye, wll no doubt, make thys Flower to spring vp in hir abundantly.

*The married
woman must
put hir
trust in
God.*

For daylie we maye see a foule deformed woman, that truely feareth, and serueth God, so well beloued of hir husbaude, as if she were the fayrest of bewtie in a Countrie, and women boyde of Gods fauour, and grace, what qualities soeuer they haue besides, seldome, oꝛ neuer enioye they the happie estate of Matrimonie, noꝛ shall they euer attaine to the swete, and perfite smell of thys mosste delectable Flower of spousall amitie, and friendship.

I thinke verily, quoth maister Pedro, if eyther Medea, oꝛ Circe coulde haue obtained this Flower, as cunning inchaunters as they were, to haue tempered theyꝝ charmes withall, Circes had not so sone lost hir Vlysses, noꝛ Medea forgone hir welbeloued Iason. Herewith the whole assembly rising vp, gaue the Ladye Iulia
hir

The Flower of

hir deserued prayse , and thankes , and the
Ladie Aloisa laying a side hir soueraign-
tie, went all out into the Garden , where
wee coming about the pleasaunt allies, dis-
coursed a newe of that which had bene
sayde, both by the Lady Iulia and of may-
ster Pedro, which was very well bozen a-
way . But the Ladie Isabella, who in this
seconde debating fell to my lot , at our de-
parting required me for hir sake, to penne
the whole discourse of this flagrant Flower.
For quoth she, your quiet silence both these
dayes , assureth mee, that you haue well
considered thereof, and therewith the reast
of the ladies ioyned with hir, at whose
importunate request , with the
helpe of my friend Maister
Pedro , and others , I
haue aduentured to
publishe this
Discourse.

FINIS.

Printed at London
by Henry Denham,
dwelling in Pater-
noster Row, at
the signe of the
Starre.



Anno Domini
1568.

Cum Privilegio.